

The Indian Missionary Record

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Rev. G. Laviolette, O.M.I., Editor



Northern Cree Indian Family

Indian Mother's Tribute

A tangible expression of the love of an Indian mother for her nine-months-old baby who died some time ago on the Assiniboine reserve, comes as the reason for a gift of \$18.16 to the Milk for Britain fund.

The woman is Mrs. Manuel Rabbit Skin, and the memorial is for her baby "Ralph" who is buried in the Indian burial ground on the reserve, south of Sintaluta.

Though crippled, Mrs. Rabbit Skin wished to take part in the war effort, so she worked to gather the money which has been turned over to the Kinsmen club of Regina. It will mean 180 more quarts of milk for the babes of Britain.

Indian Agent Frank Booth, started the work with a donation of \$1, then Mr. and Mrs. George Owatch gave \$5, Mr. and Mrs. Frank Rider \$5. The balance of \$7.16 was collected at "grass dances", which are called "pow wows" by the white man, and parties held at the homes of the Indians on the reserve.

Mrs. Rabbit Skin closed her letter with these words: "I think of the babies of Britain, their mothers still have them, I have lost mine, but to keep his memory a cherished thing, I will do my part to work for the milk for Britain fund."

INDIANS PLAY PART IN WAR

Edgar Herbert Baptiste, 25, married, died from wounds after the fall of Hong Kong.

George Obey, 24, married, is a prisoner of war — left behind at Dieppe. George Badger, 19-year-old married man, is a prisoner at Hong Kong.

Baptiste, Obey and Badger were three of more than 300 Saskatchewan Indians who have joined the Canadian Army since the war started..

Baptist's home was on the Red Pheasant reserve, North Battleford. George Badger came from the Pelly agency, and Obey lived on the Piapot Reserve, Qu'Appelle. With their fellow Indians in army khaki, they represent 4.4 percent of the province's male Indian population.

There are 13,487 Indians in the province, according to M. Christianson, general superintendent of Indian agencies, Regina. And they are working both at home and overseas for victory. They are joining the army—men and women—and they are supporting every national campaign 100 percent.

Barred from R.C.A.F.

Regulations bar Indian enlistments in the R.C.A.F. and this is a sad blow to many mechanically minded young men from the Saskatchewan reserve who have

(Continued on Next Page)

tried by the score to get into the blue uniforms. Enlistments in the navy are nil, Mr. Christianson says, but that is not due to regulations, the men just didn't try. Why? Well, the agency superintendent doesn't know.

More than 12 Indian girls are now wearing the uniform of the Canadian Women's Army Corps. Some of them are overseas.

Those who are left at home carry on with the organization of campaign committees and clubs formed to ensure that the Indians' share of winning the war work is done efficiently well.

The Indians at Touchwood collected 78,000 pounds of scrap materials, donated \$43 to the Red Cross, and made six quilts and various garments for mercy services in 1942.

Milk for Britain

The milk for Britain fund is also remembered by the Indians and many small donations have been sent in from reserves throughout the province.

Duck Lake agency Indians collected 480 pounds of scrap rubber, 2,468 pounds of dry bones, and 1,580 pounds of metals. The folk on that reserve look after one of their men who is now overseas. They send him parcels and cigarettes regularly. Some time ago they collected \$15 and bought him a watch.

A cow, valued at \$75, was donated by an Indian on the Crooked Lake agency to swell the district's \$127.48 already given to the Red Cross. Another man gave 60 bushels of barley. Scrap iron collected in the area weighed 72 tons, and 3,000 pounds of scrap rubber was also collected.

File Hills agency Indians gave \$260 to the Red Cross besides knitting 33 pairs of socks and mitts. Value of parcels sent to prisoners totalled \$208. About 800 pounds of rubber and 4,000 pounds of bones were rounded up by the collectors on this reserve.

Socks Knitted

Pelly Indians knitted 125 pairs of socks, 138 pairs of mitts, and 32 sweaters, making more than 460 items of clothing for prisoners last year. They also gave \$271 to the Red Cross.

The Red Cross received \$388.26 from collections made on the Qu'Appelle agency which sent 40 parcels overseas, 21,600 cigarettes and collected for the scrap campaign 2,950 pounds of rubber and 65 tons of bones.

The same spirit has been shown on every reserve in the province of which these figures are examples picked at random. As scrap collectors, the Saskatchewan Indians have a fine record, Mr. Christianson said, and quoted the figures to show it.

An Indian woman left her dress in her will to the Red Cross some months ago. The dress was valued at \$200. Another Indian prize, a chief's ceremonial shirt, was sold in aid of the Red Cross recently.

Through homemakers clubs and organizations of the same nature, the Saskatchewan Indians are taking their part in the nation's war effort. Many of them have been denied active service duties because of health standards. They are doing the next best thing, maintaining the spirit on the home front.

CHURCH CALENDAR

MARCH 10th: Ash Wednesday, Fast and Abstinence.
MARCH 17th, 19th, and 20th: Ember days, Fast and Abstinence.

During Lent all Wednesdays are days of abstinence from flesh meat.

The Most Rev. J. Guy, O.M.I. Appointed to New Post

The Most Rev. J. Guy, O.M.I., until recently bishop of Gravelbourg, Sask., has been appointed to a new post in connection with the Indian Missions. He will look after the spiritual and material development of the Indian Missions throughout Canada. His Excellency will bring to his office a wealth of experience acquired in thirty years of missionary work. His headquarters will be in Montreal. It is expected that His Excellency will visit Western Canada in the near future.

The Canadian Red Cross

The people of Canada are invited the biggest objective ever proposed in the 1943 Red Cross drive, with ten million dollars as its goal. It needs the united efforts of all classes of people for it is obvious the result aimed at can be reached only if all lend their best effort to the task.

The Red Cross has established itself so firmly in the hearts of the Indians of Western Canada, that there is no doubt that every one will contribute all he can for the success of the campaign. In the schools the Junior Red Cross has done a great effort in the past years, and in every Indian community bazaars, raffles, collections and work has been contributed most generously. We ask that, in this year of still greater need, every one will contribute at least one dollar to the Red Cross.

In peace and in war the Red Cross is ceaselessly carrying on its work for the relief of suffering humanity. We do not have to recite the accomplishments of the Canadian Red Cross; these are well known to our readers. Let us cite a typical achievement: in the British Isles the terrible conditions of this gallant people has been greatly ameliorated through the help of the Red Cross. Prisoners of war have received millions of parcels of food and other comforts.

Helping the Red Cross is a great work of Christian charity, and every cent you give it will be rewarded one hundred-fold.

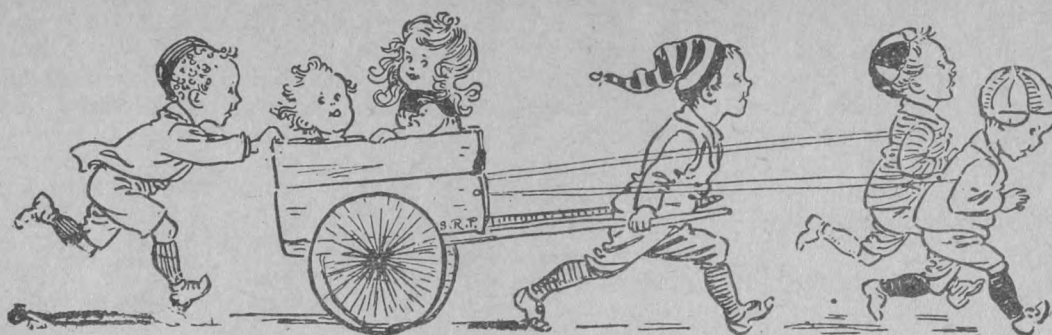
—G. L., O.M.I.

OUR FEBRUARY ISSUE

Many of our readers will wonder what happened to the February issue. The editor has been unable, due to special duties, to get the February issue out at the proper date. It seems that even the March issue will be a little late, as some difficulties and delay have been experienced in getting cuts. The good friend we have in the director of "Ami du Foyer" has solved that question again in loaning us a great number of cuts which we hope you will enjoy this year.

Our thanks to the many schools who have sent chronicles. They are, as always, most welcome. We have had over twenty-five new subscribers in the Lebrét district during December; and since the beginning of the year we have had another fifteen from other districts.

The trouble with champagne is that it makes you see double but feel single.



FORT FRANCES — INDIAN SCHOOL DIARY

JAN. 1st—Christmastide brought us several visitors among whom may be mentioned Miss Clara Chatelain, niece of Rev. Father Chatelain; Miss Audette, sister of Rev. Father D. Audette of Fort Francis, and of one of the mission's employees, also the mothers of our Sisters J. Choiselat and Alice Fontaine.

JAN. 2nd—We regret to state that Sr. Simone Charette was obliged to leave the mission on account of ill-health. She was accompanied by Miss Chatelain who was returning to St. Norbert Convent.

JAN. 7th—School re-opened for second term. All seemed in good spirits to resume work.

JAN. 11th—Rev. Father Principal left to take part in the closed retreat for clergy in Saint Boniface.

JAN. 11th—Sr. M. Gilbert arrived from St. Boniface but owing to roads made impossible by heavy snowdrifts she was obliged to remain at La Verendrye Hospital that night.

JAN. 12th—After considerable trouble in battling with snowdrifts, Rev. Father Poulin and school boys had succeeded in opening a road to the highway. Sr. Superior and Sr. Constance were then able to get to La Verendrye Hospital. They soon returned with Sr. M. Gilbert who was warmly welcomed after four months' absence.

JAN. 15th—Anniversary Mass for Geo. Williams paid by the boys of the school.

JAN. 19th—Boys begin their first lessons in manual training which we expect will be carefully followed during the course of the year. Thanks to Father Principal's foresight and generosity, the boys have a splendid set of equipment and are anxious to prove that this expense has not been made in vain.

JAN. 20th—Departure of Father Poulin for mission.

JAN. 28th—News came today from Fort William of the death of Jos. Guimond, an old-timer of this reserve.

This evening we had an agreeable surprise from our Rev. Father Principal who showed us some very interesting moving pictures of the war and of other interesting items.

JAN. 29th—Return of Rev. Father Poulin from missionary visit.

JAN. 30th—Funeral service of Joe Guimond. During the month a series of hockey games were played by our school with different teams. The scores were as follows:

Jan. 9th. Numas against Ind. School. Score 2 to 1 in favour of Numas.

Jan. 16th—All Stars, 4 — Indian School—1.

Jan. 23rd—Ft. Francis High School, 3 — Ind., 5.

Jan. 30th—Numas, 0 — Indian School, 4.

—Kenneth Bruyere.

ROSEAU RIVER RESERVE, MANITOBA

JAN. 12th—Tony Nelson, Gabe Hayden, D. Nelson, were called for training at Fort Osborne Barracks, Winnipeg, but two were rejected. Tony Nelson was the only one fit for training.

JANUARY 14th—Elizabeth Accobee passed away quietly at her sister's residence, Mrs. Frank Alexander. The funeral took place Sunday Morning before High Mass. Rev. S. Perreault officiated.

JAN. 17th—A Bingo Party was postponed till a later date, which was to be held on Monday Jan. 18th. This was for the aid of the Church.

News happenings, stories, would be appreciated by our readers. Kindly give no news from other Indian Schools, Reserves and Missions. This is our paper and we ask for your co-operation.

—Samuel Hayden.

MARIEVAL INDIAN SCHOOL

Since the last issue of the Missionary Record, not very many notable things happened in Marieval. The cold weather kept the folks home, quiet around the sparkling fire.

Nevertheless something sad was awaiting us all. By the end of January, Sister Saint Janvier, the teacher of the Senior class was called back to St. Hyacinthe by the Reverend Mother Superior-General of the Sisters of St. Joseph. This news struck at the hearts of all. For the nine or ten years many children, some grown up people now, have seen Sister Saint Janvier at work in her class. Pupils of the present and the past experienced greatly of her teaching lessons and above all, her kindness. Her constant regularity to the task was an example to all in Marieval School. We feel deeply the departure of Sister Saint Janvier. Sister Saint Camille-de-Lellis, from Kenora, came to replace her as teacher.

We are glad to mention in Marieval's report the gradual and sure recovery of Mrs. A. Melancon from her long sickness. For many years Mrs. Melancon has spent her time in different works for the church. Never she considered the task to hard and too long. At this one title Mrs. Melancon won the appreciation of all.

On February 9th, Georges Alphonse Delorme of Cowesses Reserve and Pearl Allary were united in bonds of matrimony. Our best wishes for happiness and prosperity to the newly wed couple.

This is all for this time. More news will come to you next month.

Commonly they whose tongue is their weapon,
use their feet for defense.

St. Philips Indian School Chronicle

The readers of the Indian Missionary Record must be asking themselves: has the St. Philips School burned down, or has it disappeared from the map, or what? It is so long since we have heard from it.

But no, my friends, for here we are—still alive and back in the news. As briefly as possible, here are the most important news items of the past two months.

In December two small girls: Marguerite O'Soup and Christina Doris O'Soup were accepted in school. Also a boy, Calvin Severight. John James Qwewezance was sick with pneumonia. After having passed a few days in the hospital, he went home for a month. Now back amongst us, he is in good health.

A word on Christmas: Very beautiful decorations were made throughout the entire school. An the Church, how nice it was! There couldn't have been so nice decorations in the stable of Bethlehem. But all these are to show our love to Jesus. At Midnight Mass so many people, communion, the beautiful hymns, everything so inspiring, so holy! Silent night, holy night. In the afternoon we had the Christmas tree, and was it loaded with toys! The Agent, Mr. J. Bryant and Mrs. Bryant, their two daughters and their son, were present, and they took charge of distributing the gifts. The Indian parents were also present, and had the usual gift from the school. Every one was happy — gladness and joy were on all faces. A short but well given concert was the contribution of some of the children that afternoon.

The next day the parents came back in the morning for their children. — Home they went, and were all back at five o'clock for a movie.

On December 29, Mr. Albert Wapash and Joan Severight were married in the chapel of the school. The Bride was baptized just before the wedding. We wish them many days of happiness with God's blessings.

On December 30th in the afternoon, the Indians of Kesekons Reserve had their Christmas tree. It was nice indeed. So many gifts brought by the parents. Many were also given by Mrs. Bryant. Happy were the children for the gifts received, happy were the parents for their children's happiness.

Like a candle the old year went out, but a new one came to light. We hope and pray that it will be happy, prosperous and holy to you all.

In January two young girls were admitted in our school: Leona and Myrtle Ironstand.

The saddest news of all is that of the sickness of Rev. Sister Superior. She fell sick of pneumonia and pleurisy on the eleventh of January. She has been extremely sick — so much so that on the sixteenth she received the last sacraments. The doctor had no hope of saving her life. So she went very close to the doors of Heaven. But the good St. Peter was on the watch. He looked at her, and then looked down at St. Philip's and at the Reserve, and seeing how much she was needed here, he refused to let her in. So this is how she is with us to-day. Most probably our Lord had something to do about it, so our thanks and gratitude go up to Him. Rev. Sister Superior is now on her way to a complete recovery.

We had the privilege of having with us for two weeks, Rev. Sister Assistant General and Sister Leone and we want to express our appreciation for the splendid work done amongst us during their short stay.

Rev. Father E. Dubreuil, brother of Rev. Sister Superior, came to visit her. He was with us but a few days.

On the fourteenth was baptized in the school, Wilfrid Brass who immediately after his baptism was married to Pauline Musqua.

One of the boys sick in the Sanatorium of Fort Qu'Appelle, Joseph Steveright, is back in school. We were all pleased to see him again.

The boys had two games with the team of Kamiasack. They won the first 11 to 7, and lost the second 7 to 10. But revenge is sweet, wait till we meet again. We take leave of you with the hope of meeting again next month.

QU'APPELLE INDIAN SCHOOL

On account of ill health, Mr. Chatelain has given up looking after the parlor and store for the Indians in the school. Mr. Maurice Bedard, teacher for the Junior boys, is the new supervisor for the parlor during the week-ends. He reports that the parents are co-operating nicely in helping to keep the parlor clean and the improvement is quite noticeable.

Last week, for a few days, Father Beaulieu from Camperville, Manitoba, was visitor at our school.

On February 16th, the pupils of the school, with their teachers attended the "Canada in Action" series of talking picture show, which is presented through the courtesy of the National Film Board each month. The show was held in the basement of the Parish Church.

During last month, Mr. Bedard formed a branch of the Audubon Junior Club, in the Junior Boys' room, along the same lines as was previously formed in the Senior Boys' room. The bigger boys are now busy building bird houses in preparation for the coming of spring.

Here is a section of one of the letters written home by one of the boys: "Yesterday, we played a game of hockey with the Brothers. There is a new bull in the barn of the school farm. The score was 4-1 in favour of the Brothers."

Mr. Herperger has started teaching the boys Taxidermy. Right now we are working on a deer head, which was kindly donated by one of the parents. When the head is mounted it will be displayed in the museum in the Senior Boys' classroom. Several birds and animals are already on display. The boys are very much interested in this type of work, and Mr. Herperger would appreciate it if the parents, when they have any game heads or horns, would donate them to the class to work on. When mounted, they would be added to the school museum collection. Donations of Indian relics and beaded leatherwork would also be welcome.

On February 10th, the pupils and staff were treated to a very nice and inspiring picture show, which lasted for about two hours. The picture shown was the life of St. Therese, "The Little Flower". Quite a number of the scenes were very touching. Father Labelle and Father Gervais operated the projector. Through the kindness of these good Fathers from the Scholasticate, the children are able to enjoy an educational picture show every week.

The Red and White store in the Winona Branch's corner, (Sister Marcoux's intermediate girls' room) is no more a "dummy" store as it was announced in the month of December. The members of the Winona Branch, J.R.C.S., started a club of knitting and sewing for the benefit of the Red Cross.

One Saturday afternoon, Helen Therese Bellegarde having received money at the Parlor, went to her classroom to buy something from the "Red & White Store". There was nobody in, so she put the money on the Sister's desk, and took a bag of puffed wheat. Her little sister of four years old, who had followed her and saw her doing this, said, "You cannot take anything from a store when there is no clerk. You are stealing!" Now, isn't that real education given by the parents themselves?

—J. H.

ECHO FROM INDIAN RESIDENTIAL SCHOOL LESTOCK

On December 23rd began our **Christmas Holidays**. Already we were building castles in the air. Girls and boys were all busy also in decorating each one their own classrooms, their playrooms, the Chapel, the corridors and refectories. All we could hear was calls for: "Garlands, bells, thread, pins, or hand me some tacks, a hammer please, etc." Just when we were about to finish our work, in the afternoon, suddenly a cloud passed over the whole school and sad news spread rapidly from lip to lip. "**Quarantine! Quarantine!** The School is quarantined; Yes, the doctor has found several cases of **chicken pox**, amongst the little girls. Shortly after, we saw red posters placed on the doors: "**Quarantine!**" What a disappointment for all, Staff, children and parents. Is it not right to say "Man proposes and God disposes"—But this did not lower our spirits, we just had to make our mind and said: after all, we are not worse than the children in Europe. So we kept on smiling and hoping for better luck, though we were sorry that our dear parents would not be able to come to our Midnight Mass.

But Rev. Father Robidaux, O.M.I., our devoted missionary, hearing this, went out immediately, hitching his horses and up he went to the Muscowequon Reserve to bring this news to our parents and proposing them to have Midnight Mass, somewhere on the Reserve. Old Mrs. Bruce (102 years old), the oldest Indian woman, offered her large house for the purpose, and all Indians had a nice and happy Christmas feast together.

Here in school, our Midnight Mass was real nice too. Christmas Hymns were accompanied by organ, violin and mandolin played by pupils of the school. Everyone offered their hearts and sacrifices to the little Jesus of the Crib. After Midnight Mass, we went down into the dining room for a good lunch, and then returned to bed till eight o'clock a.m. The rest of the day cheerfully passed with inside and outside amusements; playing cards, singing, drawing, skating, sliding, etc. For the evening a nice concert was already prepared for the feast. So we had it just the same. The following days were employed in similar ways. Every odd day we had some improvised concerts made by our boys or girls till the end of our Xmas holidays.

On December 27th a card party was organized by the staff, for the children. The next day we all enjoyed with the little Innocents, our feast too. Then came the last day of the year. In the evening we had the Benediction of the Blessed Sacrament, in thanksgiving, followed by exchanges of best wishes for the New Year between staff and children and at last we received another blessing from our Rev. Father Principal for the coming year, as all good fathers are blessing their family at home on New Year's Day.

January 1st, another surprise was awaiting us in the evening. After an interesting picture show, a large tree was unveiled on the stage. Each one of us had their own stocking hung on the tree, filled with sweets and each one had a special surprise in it. What fun we had with these surprises!

On the last day of our Christmas holidays, Father Principal and Father Robidoux congratulated us for the good spirit we carried on throughout the whole Christmas holidays, though we were quarantined and thanked the Sisters for their devotedness.

We children thank our Superiors for the pleasant vacations we spent and we shall be very grateful to them by showing respect, love and good-will.

—Priscilla Thomas & Doris Pelletier, Grade VII.



LENTEN SEASON

The holy season of Lent begins on Wednesday next, the 10th of March, the day we have been accustomed to honor all our lives with special reverence as Ash Wednesday. On that day the Liturgy of the church with deep solemnity bids us ponder the fact that all of us have sinned and that the Church in her extreme solicitude for our eternal salvation sets apart forty days in which we may atone by specially proscribed penances for the wrongs we have done. Sin, penance for sin, and the merciful forgiveness of oGd, is the keynote of the Liturgy of the opening day of Lent. To the Christian heart, Ash Wednesday conveys a solemn—but not necessarily a sad thought. It is in fact a thought that is pondered every day by God-fearing souls who realize the purpose for which we have been born into this world and the certainty that we must all die. When the priest marks our foreheads with the Sign of the Cross in ashes he utters the words "Remember man, that thou art dust and unto dust thou shalt return," to impress upon us the reflection that the Church hopes will be in the minds of all of us during the whole penitential season, namely, that our few fleeting years on earth are only a time in which to prepare for an eternal life after our death. There is no doubt our churches will be thronged to the doors many times on Wednesday with congregations anxious to participate in the Liturgical services of the day and thus make a fitting preparation for the due observance of the whole penitential season.

In past years the Catholics of our missions have been noted for their faithful observance of Lent—we can be quite sure they will be particularly stirred by current world events to a most solemn effort this year to appease the anger of God by making reparation for their own individual shortcomings and for the widespread straying by the people of so-called countries from the Christian life.

Mother Church, in the wisdom of her Founder and with two thousand years of experience, furnishes us with the liturgical prayers and devotion for Lent, she enriches these devotions with indulgences, and in the Sacraments of Penance and the Holy Eucharist throws the treasury of graces wide open. But the Church cannot do it all; she needs the co-operation of Catholic homes and Catholic parents. Hence the Catholic home should recognize Lent with family devotions. The family rosary should be revived with special meditation on the Sorrowful Mysteries which teach the essential lessons of Lent. The thoughts of Lent, it must never be forgotten, are not the thoughts of the movie, much less are they the thoughts of the dance.

The modern world undoubtedly is critical of what it calls the medieval practices of penance; the assuming of discomfort for the sake of one's soul is very widely declared to be "barbarous". Yet, this critical school, which boasts itself as rational, has no objection to voluntary pain and discomfort suffered by those seeking earthly rewards. In the Epistle for Septuagesima Sunday, St. Paul reflects:—"And everyone that striveth for mastery restraineth himself from all things; and they indeed that they may receive a corruptible crown; but we an incorruptible one." The modern world has no rebuke for the athlete—neither have we—but we Catholics are spiritual athletes. We seek no silver cup or purse of gold; we neither ask for nor want the acclaim of the mob; but we will go

into special training during Lent hoping for an eternal reward and to hear God's "well done good and faithful servant."

Teton Sioux and Reservation

By John LeCaine, Wood Mountain

With the new ration laws, in this war emergency, certain commodities are severely restricted, and we hear compliments to this effect. "I wish I had lived in the good old Indian days, when thousands of buffalo, elk, deer and antelope were roaming the prairies and when they had plenty, and when there were no laws made by man."

I say: "Do not fool yourselves with such dreams. For there were laws of preservation set up by our forefathers in their days; and those who were guilty of breaking these unwritten laws were severely punished. And whenever a guilty person resisted the Indian police,—we called them "akicita"—he was often killed on the spot."

It seems that the Creator meant man to use the intelligence given to him to establish laws of conservation in view of maintaining an ample supply of food and other commodities. And when man failed to conserve the game, the people said: "Where are the buffaloes gone?" Drought, cold, the disappearance of the buffalo-grass, were all natural causes of the gradual disappearance of the buffalo. Then man came in with his new repeater rifles and wrought great damage.

The laws of preservation were decreed by the "Wakiconza" (law or decree-makers), and were enforced by the akicita until such a time as deemed expedient to the wakiconza. The enforcement of the laws of conservation was deeply rooted in the minds of all. When the Sioux were out hunting they could only kill what they needed for immediate consumption; and when they killed they gave thangs to the Wakantanka (God).

I have heard an angry white man shout at me: "Ever since I know the Indian he has killed the goose that lays the golden eggs." What had I done to him, I do not know. But I think the poor fellow had never given a second thought to what he said.

The great Sitting-Bull, chief of the Hunkpapaya band of Teton, was nearly punished once for concealing a guilty member of his family who had hunted secretly during a restricted time. The akicita, their faces daubed with black paint, mounted on their ponies and armed with rifles, sounded the terrible death-cry, a sound like that of the bellowing of a mad fighting bull. Sitting-Bull saved his kin by making quick retribution to the lodge of the Wakiconzas by giving them a beautiful pony. This happened in the late seventies, within hearing distance of the North-West Mounted Police Post in Old Wood Mountain. I am sure that even the Red-Coats themselves, numbering about twenty, feared just as Sitting-Bull did, this death cry.

Let us accept the rationing of certain commodities willingly; because it is imposed on us for the good of our neighbours. By accepting willingly we do not only do our duty towards our fellowmen, but we also obey the will of God.

"He knew naught of the God that we proclaim,
He lived with nature, and he knew her best,
His heart was pure, his mind was ever sane,
He slept in peace on nature's flowing breast..."

CATHOLIC FAITH

THE SACRAMENT OF BAPTISM

INSTITUTION

Once a ruler of the Jews, named Nicodemus, came to our Lord at night to ask Him about His miracles and His teachings. Jesus told him that "unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John 3:5).

Before His ascension into Heaven, Christ gave His apostles the solemn command, "Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19).

The Apostles did as they were told. After the Holy Ghost came down upon them, they went out and preached to the people. Saint Peter converted more than 3,000 that first day and they were all baptized. (Acts 2:37-41).

BAPTISM IS NECESSARY FOR SALVATION

Thus we see how important and necessary Baptism is. It is the first Sacrament which we receive. We have to be baptized before we can receive any other Sacrament. We can receive Baptism only once, because it puts a spiritual mark on the soul and this mark shows that the soul belongs to God.

Babies are baptized as soon as possible after they are born; parents do not wish to take chances on death without Baptism for them. In that case they could not go to Heaven. This is not unjust on the part of God, for we have no right to Heaven. Heaven is God's and it is for Him to say who shall enter there. Of course God does not punish unbaptized infants. They enjoy natural happiness in the Limbo of the unbaptized. They do not see God, however, and this is a great loss.

ADMINISTRATION

The priest usually baptizes at the Church. If a baby is sick, he may be baptized at home. If the priest cannot get there in time, anybody can baptize the sick baby. If the baby gets well, he should be taken to Church and the priest will add the other ceremonies of Solemn Baptism.

Whoever baptizes, pours water on the head of the person to be baptized and says while pouring the water: "I baptize thee in the name of the Father, and of the son, and of the Holy Ghost."

At Baptism a white cloth is laid on the child. This cloth represents the innocence of the baptized soul.

A lighted candle is presented to represent the light of faith and the good works God expects of His child.

WHAT BAPTISM DOES

1. Takes away sin:
 - a) original sin in the case of a baby,
 - b) original sin and actual sins—in the case of a grown-up;
2. Gives us sanctifying grace, and the Holy Ghost comes to live in our souls;
3. Makes us children of God and members of His Church;
4. Gives us a right to Heaven.

Baptism imprints an indelible character or mark on the soul, making it a child of God forever. Indelible means that which cannot be taken off.

THE NAME OF A SAINT

We get the name of a saint in Baptism. We ought to follow the example of his holy life and ask him to help us to get to Heaven.

BAPTISMAL VOWS — SPONSORS

Before being baptized, a person must promise to have nothing to do with what is sinful and profess his belief in Jesus Christ and all that His Church teaches. When we are babies, we cannot do this ourselves, so sponsors make the promises to God for us.

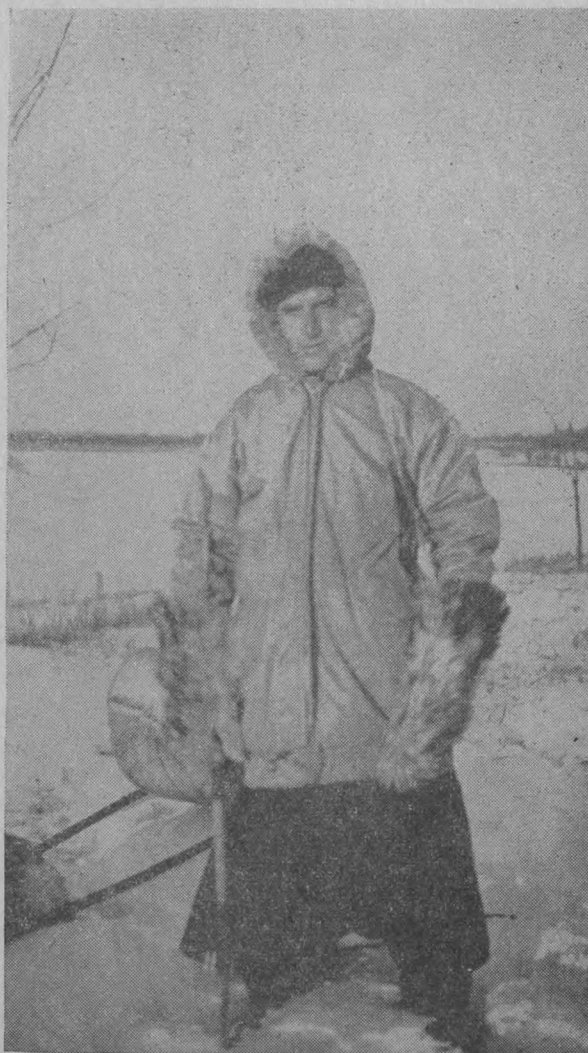
At Baptism there should be at least one sponsor of either sex; generally there are two and they must not be of the same sex.

Sponsors must be at least fourteen years old. The sponsors are called God-parents. They answer for the child at Baptism and it is their duty to have the child brought up as a good Catholic.

A non-Catholic is not permitted to act as sponsor. He does not believe in the Catholic Faith, therefore, could not discharge the duty of a sponsor.

The sponsors may marry each other, but a sponsor may not marry the one for whom he stood at Baptism.

At the time of first Holy Communion and Confirmation, we should renew the promises which we could not make ourselves when we were baptized as babies.



Oblate Missionary in the North.

THE LIFE OF JESUS

The Cripple at the Probatic Pool

Judawininiwok o kitci kijigatomiwa ki peconak-watini.

Jesus Jerusalem ki ija. Mi ima otenang ki aya-gamat sagahiganensikan "Probatica" ki ijinikatek, Judawininimong dac win Bethsaida.

Nanan ki tassinnon waka-ayihi ickwandeman tessa-pakwategin, kaye mi ima ka sinsikotatiwat pitowat tci mamatakamickanik.

Ayapitcinak anic Tebendjiket ot Anjeniniman sagahiganensiganing ki pi nanjiwan, kaye ki mamatakamickani ako.

Nitam aha ima ki mamatagamickanik, piko wa inapinet cemak ki mino aya.

Pejik dac inini ima ayakoban appane nissimitana aci nicwassopipon ondji magisit. Ki mikwawabamat o nipewining cingicininit, kaye kikenimat mewija ondji kwatakitonit, Jesus oho o ki iji kakwetciman:

"Ki nandawendan na tci nodjimoyan?"

"Tebendjikeyan, ki ikito ayakosit, mematagamickagin, kawin awiya n'dayawassi tci pagowebinit. Eck-wa wikwatcihoyan wi pagobiyen aja pekanisit n'dasikak."

"Pasigkin, Jesus o ki inan, otapinan o nipewin kaye pimossen."

Cemak aha inini ki mino aya, o ki otapinan o nipe-win kaye ki madjipimosse. Ihi dac ka ijiwebak, ki madinawekijikat ambe Judawininiwok oho o i inawan:

"Madinawekijikat kuca nongum, kwain inatessinnon tci pimiwitoyan ki nipewin."

Oho dac o ki inan: "Aha ka ki nodjimohit oho n'gi ik: "Nadjiton ki nipewin kaye madjan."

"Awenen inini aha ke ki inik: 'Madjiton ki nipewin kaye madjan?' o ki iji kakwetcimawan."

Aha dac ayaosiban ka ki nodjimot kawin o ki kikenimassin, anic Jesus aja o i anki naganabanin, anicinaben ima ka ki mawandjihitinit.

Wipa dac iko metas Jesus o ki nagickwan pakitci-gewigamikong kaye oho o ki inan:

"Mi sa jikwa minoayayan, kego dac minawa matci aindiken, gotan awacime tci matci inapineyan."

Mi ka ani iji sagahang aha inini kaye o ki awi windamawan Judawininiwan, Jesussan ini keget ka ki nodjimohikut.

? THE QUESTION BOX ?

How long may a person continue to go to Holy Communion without going to Confession, if he is certain of not having committed a mortal sin?

A commandment of the Church obliges Catholics to confess their sins at least once a year. A person may go to Holy Communion as often as he wishes if he is in the state of grace. However, the Church wishes the faithful to go to the sacrament of Penance more often, because it not only washes away sin but also increase sanctifying grace. If a person has no actual sins but wishes to receive the graces of this sacrament he must submit some sins of his past life.

What does I.H.S. as imprinted on some crucifixes stand for?

The letters I.H.S. have their origin from a misunderstanding of the first three letters of the name Jesus in the Greek Alphabet. They are an abbreviation of the name Jesus.

What is meant by an act of perfect contrition?

Contrition in general means sorrow for sin. This sorrow for sin need not manifest itself outwardly at all. It is a deliberate act of the will. If our sorrow for sin is based primarily on the fear of God's punishments, either in this life or in the next, it is called Imperfect Contrition. If our sorrow for sin is motivated mainly by love for God, who is so lovable in Himself and so good to us, it is called Perfect Contrition.

Perfect Contrition is of utmost importance in Christian life. By it the guilt of sin is forgiven at once. Catholics are bound to confess all mortal sins in the Sacrament even though they have been already forgiven through an act of Perfect Contrition; but every one, Catholics and non-Catholics alike, should make it a practice to offer to God an act of Perfect Contrition every day. Such a practice is the best possible guarantee of final perseverance. A short formula for making an act of Perfect Contrition and one easily to be remembered might be as follows: "O my God, I am sorry for all my sins because by them I have offended Thee who art so good and worthy of all my love."

TOPIX

The general opinion about the so-called comics of our times is that they are not a good influence upon our children. Some fifteen million copies are sold every month in the U.S. and Canada. There has been a rising tide of opposition to many comic strips which have degenerated in sexy matter, banditry and outlawry which may influence the children in a very serious way. We cannot condemn all comics indiscriminately. There are comic magazines such as "True Comics", "Real Heroes", and "Calling All Girls" which are not objectionable.

An effort is being made in establishing a new project, called "TIMELESS TOPIX", which is a story monthly in colors for boys and girls intended to picture the lives of real people in lively and attractive comics. TOPIX has attracted widespread praise and

I have seen the three first issues: "The Theban Legion", "The Story of Stephen", and "The Adventures of Damian of Molokai"; these are very good, and reading them the children will realize that life is not at all like those lurid pictures and that the heroes and heroines of this new series lead equally exciting lives,—but with a difference.

TOPIX deserves success and all the encouragement we can give in our schools. It can be had from The Catechetical Guild, 128 E. 10th St., St. Paul, Minn. As there are no single subscriptions it is advisable to get it through your missionary. Here at Lebrecht we have 100 copies monthly, and the children, and older children too, enjoy Topix immensely.

—G. L., O.M.I.